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Allow war to be necessary, still it is a horrible necessity, a work to fill a good man with anguish of spirit. Shall it be turned into an occasion of pomp and merriment? To dash out men's brains, to stab them to the heart, to cover the body with gashes, to lop off the limbs, to crush men under the hoof of the war-horse, to destroy husbands and fathers, to make widows and orphans—all this may be necessary, but to attire men for this work with fantastic trappings, to surround this fearful occupation with all the circumstances of gaiety and pomp, seems as barbarous as it would be to deck a gallows, or to make a stage for dancing beneath the scaffold.

Peace Movements at the West.

Oberlin, Ohio, July 12, 1845.

MR. BURRITT,—My very dear Sir,—We had a somewhat interesting peace meeting here on the 4th of July. I say *somewhat* interesting, for our number was small for Oberlin, and but three or four of the faculty were present. We rejoice to say, however, that the meeting originated with, and was appointed by, the faculty themselves, without solicitation. The time was mostly occupied by two of the Professors,—Cowles and Morgan. Prof. Cowles, in his speech, alluded to the evils and barbarity of war; expatiated upon its demoralizing influence, &c. He also argued in favor of the immediate abolition of the military system, and for dispensing with all military preparations whatever.

Our good Prof. Morgan, whom we all love, and esteem as the great balance wheel of Oberlin, made some excellent remarks. I wish I had them entire; they would make good matter for your paper. After speaking of the sources from which military exploits and military chieftains derive their glory, he remarked upon the glaring and horrid inconsistency between the object of military preparations and the spirit and manner with which those preparations are made.

The object of military preparations, he remarked, is destruction,—destruction of life and all that is dear to life. A solemn work this!—solemn as the tomb. Those who advocate its rightfulness and necessity, can baptize it with no milder epithet than execution of justice. If such a work need be performed, with what a spirit and manner should it be undertaken! Shall the executioner of public vengeance go forth to his work in the spirit of jestive mirth? Shall he set about his preparation for so awful a business, decked in the gayest attire, bedizened with ornament and frippery? In short, if this dreadful business must be done, which is most befitting it, the music and gaiety of the ball-room, or the mournful solemnity of the funeral? Our sense of propriety is always shocked when we see things out of their appropriate place. Now let us appeal to the common sense of propriety in the civilized world in regard to this matter. Are the ordinary scenes exhibited on days of military parade, suited to the nature and design of that work, even provided it be right and necessary? Is there no discrepancy between gaiety and death? between mirthful glee and destruction? Shall our youth be taught to trifle with the “execution of justice?” What must be the moral impressions made upon society, when the most important public functionary, appointed for the execution of the most weighty and solemn business, goes forth to its discharge with the strutting air of a coxcomb, apparently as little sensible of the nature of his work, as the gaudy butterfly, that floats upon the breeze!

Now if war be right, and its preparation necessary, no one will deny the necessity of a reform in the mode of its preparation. This preparation especially on days of training, exerts an extensive influence over the rising generation, and the public good requires that this moulding impression should be salutary. In order to affect this, it should be attired and treated

according to its nature. Its object, execution, is awful in its nature, and that which God declares to be his strange work. But it will be said, if all the solemnity of the tomb, and awfulness of the judgment be thrown about military preparations, men cannot be induced to engage in them. True enough! and this reveals the intrinsically vicious nature of the thing itself. That which can only be sustained by false motives, must be wrong. Strip the military system of its gaudy trappings, of its borrowed dress, and other appendages of gaiety and mirth; take from it the pernicious excitement of romance and adventure; take from it the false glory and honor it has secured from an admiring world; in short, strip from it whatever is adventitious, and what intrinsic attractions does it possess in its own nature, by which votaries to it can be secured?

This is in brief the substance of a part of what Prof. Morgan gave us.

Your friend and fellow-laborer in the Lord,

W. H. HOISINGTON.

Extract of a Letter from Illinois.

To the Secretary of the American Peace Society:

I have been, for a number of years, an advocate of the peace principle, but had not an opportunity of becoming a member of a society till last winter, when I removed to the Mission Institute, near Quincy, and united with the Mission Institute Peace Society, now called the Illinois Peace Society. Since that time, I have been elected one of its officers, and appointed as agent to travel and lecture on the subject of peace.

I have just returned from a tour of five weeks, in which I delivered more than thirty peace lectures, and, I hope, labored with some success. I have reason to believe that, at almost every place where I lectured, I produced more or less interest. But the field I travelled over, and the time I occupied, were too limited to produce the good I might have done, could I have spent more time in the field. The subject was in general new and novel to the people; a large majority having never heard of a peace society.

If this nation is to be saved from impending ruin, a great effort must be made by the friends of peace; for I believe that if this nation ever engages in another war with any of the foreign powers, it will be morally ruined.

My course of presenting the subject of peace is as follows:—I prove that the principles of the gospel prohibit Christians from fighting without violating them. Then I argue that whatever is in violation of the principles of the gospel, is a sin for a nation to engage in. Then if the above be true, it is the duty incumbent on every Christian to take his stand in opposition to war. Then the peace principle, being the principle of the gospel of Christ, is the only principle that can secure and perpetuate the cause of Christ in this world, the only principle that will secure and perpetuate the peace and prosperity of any community or nation. When a nation engages in war, it risks its all, but when it adopts the peace principle, it secures its all.

While out on my tour, several friends of the peace cause suggested the importance of applying to the American Peace Society for an appointment as travelling agent, to lecture in behalf of the parent society. This suggestion seems to me of much importance, as when without the bounds of Illinois, I could produce a greater influence. I shall be most of the time, for some months to come, out of this State, as I contemplate starting on a long tour to the South, about the middle of August. I shall spend some time in Indiana, Kentucky, Tennessee, and in the Carolinas. Having labored in these States as a missionary, I have no doubt that an effectual door would be opened for the peace cause in all of them.

Your fellow-laborer in the cause of Peace,

WILLIAM C. RANKIN.